1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

342 824 The fronds of the babassu or of the anajá palm furnish thatch for the roofs; such walls as there are are of the same material, which is tied to the posts and, if need be, to supplementary intermediate poles. The parts of the structure are tied together with vines. All the palm thatch is used with the rib of the leaf in horizontal position and with unilaterally dependent leaflets. The ridge is covered with longitudinally laid palm fronds held down by a number of angle-shaped pieces of wood hooked together in pairs.

342 A complete house is walled on all four sides, but sometimes the front wall is partly or wholly missing; or only one half of the house forms a sort of closed room. But the door always faces the long side turned toward the plaza. This front door usually has for a counterpart an entrance in the rear wall. The houses of Ponto, without an exception, conform to this type (pl. 1, *b*); not a single one has the door in the gable wall, as has been alleged.[137] This form does occur fairly often, however, among the Krahõ'.

None of the Canella houses has windows, but these are also lacking in many Neobrazilian homes. The entrance is generally barred by a transversely set old racing log which must be cleared, its purpose being to exclude the freely roaming domestic pigs. At night and when all inmates are away the door is closed, meagerly enough, with a mat of palm thatch placed or hung in front of it. The men erect the houses in which they live, but the women own them.

345 561 The dwellings of the families of the vụ'tẹ' girls, where the age classes assemble and are entertained during the ceremonial period of the year, are put up by the two youngest age classes. The class localized on the west side of the plaza erects the home of the vụ'tẹ' associated with the east, and vice versa.

342 561 464 The youngest age classes also put up a house for the wife of a Canella who has journeyed to the capital in the tribal interest. Anyone desiring the aid of these age classes applies to the councilors, who then transmit the request to the commandants of the classes (p. 93). These units receive no compensation beyond their meals; they always turn up accompanied by their female age-mates, who dance with them and help prepare the food. In one case I saw both matrilineal and patrilineal relatives work at the construction of a house for the woman owning it. In other instances only the residents took part in the building.

351 245 Immediately beside or behind the house, more rarely in front, there are usually several urucú bushes; sometimes one may also see there a pepper shrub, a mango, lemon, or orange tree, the last three of these representing additions from the Neobrazilians.

251 349 A feature comparatively common among the Krahõ', but rare among the Rąmkõ'kamekra, is a scaffold of poles close beside or behind the house. On this stage, always too high to be reached by dogs and pigs, all sorts of objects can be dried in the sun, notably manioc paste, but also gourd vessels, arrow cane, meat, and the like.

511 361 342 The settlements of the other Eastern Timbira present a far less cleanly and orderly appearance. The two Kenpókateye-Krahõ' villages—Pedra Branca (pl. 1, *a*) and Pedra Furada—do not even remotely approach Ponto in this respect. Their huts are smaller, less carefully built, and for the most part lack hip roofs. The Apạ'nyekra aldea, Porquinhos, shows marked deterioration with its twelve small and mostly tumbledown huts. Brush covers the plaza, where a small, poor rancho serves as an hostelry for Neobrazilian travelers, an institution I have never seen among other Timbira groups; and the roads are overgrown with weeds. The settle-

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[137] Sampaio and Magalhães Corrêa, Nota sobre habitat rudimentar, Est. II.

1: Nimuendajú E-5 (1929-1936) 1946 SO8 Timbira SO8

taneously own plots in two separate sites. Boundaries between the plantations of different owners are generally marked by rows of maize plants. The size of a plot depends on the tree-feller's industry. One hectare (not quite two and a half acres) is probably the minimum for a single family, many owning double that area, but estimates are difficult because the form is never regular. Pohl sets the diameter of a Põrekamekra extended family's farm at one hundred fathoms—a somewhat smaller estimate. The yield naturally hinges by no means exclusively on the extent of the clearing and the number of plants, but very largely on the care bestowed on them. In this respect the Eastern Timbira are often incredibly negligent. To be sure, many families violently exert themselves in felling timber and planting their crops, so that they could well harvest far more than the needs of subsistence. But after this initial effort they pay little attention, so that the farm goes to rack and ruin. There is no such personal sentimental bond between cultivated plants and their owner as I discovered among the Apinayé.[260]

Both sexes jointly plant, weeding is almost wholly a feminine job, harvesting exclusively so. No man will ever haul a carrying-basket with fruits; at most he may

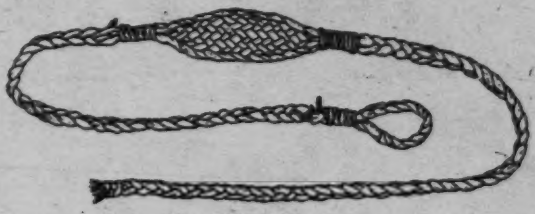

Fig. 4. Sling. ⅛ nat. size.

carry a few maize cobs or tubers in his hands. At the time of maturation swarms of dwarf parrots attack the plantations, which are mostly guarded by the bigger boys, armed with slings (fig. 4) or, more rarely, with pellet bows (pl. 15, *a*) borrowed from the Neobrazilians.

Except where the plots of the steppe Timbira adjoin impenetrable riparian forests they are protected by coarse, heavy fences made of logs resting on forked supports. These enclosures are to shut out not, as Snethlage supposed, game animals, but rather the cattle of neighboring ranchers, the worst plague that afflicts their fields. But notwithstanding these fences the beasts, particularly if of the zebu breed, often break down the barrier and will within a few hours destroy the whole crop. Fazendeiros have more than once deliberately driven their herds into the Indians' plantations, especially if they were "rightful owners" of Indian lands, in order to compel the natives to abandon the site. Only about ten years ago this was the fate of the Mãkamekra horde of the Krahô′ and their plantations at the sources of the Rio Manoel Alves Pequeño. If the Indians then shoot down one of these pests and consume it by way of indemnifying themselves for the loss of their farm, the stockmen wax highly indignant over such "cattle lifting."

Of the wild animals harmful to the crops the dwarf parrots rank as the worst. No sooner has the sun risen than they swarm from their nocturnal resting places in the riparian trees and swiftly pounce upon the crops, screaming aloud. Thus they cause considerable havoc, not so much by what they consume as by the quantities of scattered and spoiled fruit. This applies, above all, to the ripening maize

[260] Nimuendajú, The Apinayé, 90.